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POETRY.

Carrier's Address.

I glad, my friends, to meet you,
now more upon my way;
I came last year to greet you,
I come again to-day.

I thought no wall of sadness,
I sorrowful acclime,
I cheerful notes of gladness,
I bring again the same.

The world is full of beauty—
In hearts are full of love,
I have done my duty,
I conduct you'll approve.

I called upon you last
In offering in rhyme,
I hundredth year has passed
Cross the disk of time.

For every trace of sorrow,
I now I call to mind,
I sad and of mine,
I from the pleasures left behind.

I could like to give a pleasure,
I mining and of mine,
I would unvail the mystery—
I Catalytic Signs.

Which, without hard labor,
I should find it but a pleasure,
I whisper to his neighbor,
I here to light upon a treasure.

Since labor is decreed,
I be our lot and state,
I will cheerfully accept,
I learn to labor and to wait."

I year I had more time to spare,
I writing up the times,
I spinning out a larger share,
I quite as senseless rhymes.

I custom bids me come again,
I greet you all the same;
I empty and rack my brain,
I but a little game.

I other in sufficient cash,
I gift and set me even
I that I've spent in '76,
I all start in square on Seven.

I don't expect a great display
I wisdom from my pen,
I I'm prepared to hear you say,
I Joye, I'm sold again.

I little Devil up the street,
I at horrid little scamp,
I carries round the daily sheet,
I as sparrow another stamp."

I "kick," my friends, but take the dose,
I these are "worky" times,
I must figure pretty close
I eaten the needful dimes.

I Mine's sold," you've no doubt heard,
I said it was a "sell,"
I that I'm true I pledge my word,
I I'm transferred as well.

I not that your rest confound,
I you no less seldom;
I tuesday I'll still be "round
I further in the "malignant."

Higher Education for Women.

A number of women applying for the
education seems to be diminishing
increase in the facilities for fur-
ther, and there is much speculation
those interested in the subject as to
the cause of the phenomenon. The
Fall have been less than in
preceding years. Why? Hard times
for a part of the decrease. The
action of institutions also causes a
retardance at some of the old ones.
are, wherever the facilities, only
a number of students to go round.
WATER BROS. received, this morn-
ing, a train a very large lot of
merchandise, which, with their pre-
sортment, makes their store com-
plete. We visited their store to-
day and found them busy
away goods and regulating their
the inspection of all who may
to make purchases or to look at
to have. We noticed in the office
a safe from the manufactory of
Urban which is large enough to
hold a good sized man or woman.
A Gold Scales with diamond pivots
one end of the office and are real
articles and we noticed piles of
kets, calicoes and domestics, fine
hatings and looking glasses, with a
crockery that would do credit to
a house in San Francisco. The
tin-ware is excellent and com-
plete, that of paints, glass, grocer-
ies, &c. After looking at the fine
stains portion, which we found filled
with wall paper, window
ke. Apart from the main building
we erected a large store-room which
is full of iron, steel, wagon-timber,
with tools, nails, horse and mule
bather, and liquors of all kinds, win-
es, &c. Everything is new and
a very striking appearance.

MASONIC ADDRESS.

The following address was delivered by
T. J. Butler, in the Hall of Azilun Lodge,
No. 177 on the evening of St. John's Day,
Dec. 27, 1876, on the occasion of the instal-
lation of the Officers for the ensuing Maso-
nic year.

After music by the Choir and prayer by
Chaplain Gilmore of the U. S. A. Brother
T. J. Butler was introduced and spoke as follows:

The subject for discussion this evening is
ever old. I am to speak of the oldest in-
stitution now known among men,
yet old as it is, it is full of interest, at least
to those who have made Masonry a study,
and in those who have not I hope to be able
to awaken sufficient interest to entertain
them during the short time that I shall at-
tempt to address you. Masonry in its or-
ganization is peculiar to itself. While it is
emphatically a benevolent organization it
never bestows charity to those who are not
in absolute need, and in this it differs from
all kindred organizations with which I am
acquainted.

No true man who joins the Masonic Or-
der ever expects to receive any pecuniary
benefit from such connection. His sole re-
ward is in the privilege of contributing to the
wants of the distressed through the organ-
ized instrumentality of the order, the social
enjoyment of meeting his brethren in and
out of the Lodge room, of studying the
beauties of the science, for Masonry is a
science—and finding a home and friends in
what-so-ever strange land he may chance to
travel.

Every Mason, at the time of his initiation
is in the full enjoyment of all of his natural
faculties, and never expects to be reduced
to the necessity of asking his brethren for
assistance, yet should misfortune overtake
him he should have no hesitation in receiving
his due.

The antiquity of Freemasonry is not the
only hold it has upon our veneration. Its
precepts, emblems and ceremonies have
come down to us from an unknown time.
It has taught brotherly love, relief and
truth for centuries whose numbers we know
not. Yet that antiquity, indefinite as it is,
increases our respect and devotion to its pure
principles, as the Jew looks back to Moses,
the Christian to Messiah, the Musselman to
Mahomet, the Chinaman to Confucius, etc.,
etc.

Masonry seeks not to control the faith of
its followers, but to regulate their conduct.
Masonry has no religious creed, but appeals
only to the heart of man in this life, yet
mindful ever of a nobler existence beyond
the grave. Within the sacred precincts of a
Lodge are neither Jews nor Gentiles wor-
shippers of Braham, Buddha nor Mahomet.
No brother carries with him his creed on
entering a Lodge and assuming the Lamb-
skin, no matter though he may call upon
God in his own way or that prescribed by
his church, when in his own Temple, Syna-
gogue, Mosque or Pagoda. In a Lodge of
Free and accepted Masons all are brethren
all profess belief in one true God, and all
believe in the immortality of the soul, these
are all the requisites in a religious point of
view to initiation in to our mysteries.

Morally, Masonry requires more of its
followers—genuine true benevolence, philan-
thropy and charity. An avoidance of
distracting speculations concerning the
mysteries of the life to come, is strictly en-
joined, and while adhering to these rules
and not allowing ourselves to admit into the
Order any question to disturb its harmony
we may ever hope to continue intact. Here
is the grand secret of the perpetuity of
Masonry, it excludes church dogmas and
political doctrines, two of the most exciting
and dangerous evils and stumbling blocks
in the way of harmony.

The politician on entering our portals
leaves behind him his party character, and
comes into the Lodge simply a peaceable
subject of the country he inhabits and is
obedient to the laws of the land. No dis-
cussion of these exciting topics is allowed
within these sacred precincts. So much for
the sure foundation upon which rests the
oldest Society on earth whose history I shall
very briefly and imperfectly attempt to fol-
low for a few minutes commencing with the
very early and uncertain period of its sup-
posed existence, and closing with the more
reliable portion fortified by written and tra-
ditional certainty. Freemasonry, as ascer-
tained, or Organized Society, cannot be traced
with any degree of certainty beyond the building
King Solomon's Temple, at Jerusalem, al-
though it claims relationship with the An-
cient Mysteries of a much more remote pe-
riod of antiquity, and is in its principles
coeval with creation itself.

The great principle upon which the whole
superstructure of the Order is built is a
knowledge, or unflinching belief in the great
truths, that there is one true God and that
the soul is immortal. These are the great-
est and most important landmarks of Maso-
nry, and by them every true brother must
be guided. To be good and true and never
lose sight of these all important truths
should be the constant care of every Mason
who would while honoring the fraternity do
justice to himself by keeping inviolate the
vows made at the altar of the Lodge.

This phase then of Freemasonry that
recognizes the existence of the Supreme
Grand Master of the Universe as the great
source of all moral and Masonic light—if
we take the scriptural account of Creation as
true, was present in the Garden of Eden
at the dawn of creation when the morning
stars sang together and God lit up the moon,
fixed all the stars in their places and
hung the world on nothing; but when man
by his own folly, according to the same
account, fell from his high estate, he lost
that Masonic knowledge of his creator and
master, and with the increase of the race,
wickedness also increased until it was found
necessary by the Grand Master above to send
a deluge to purge the world of sin. Noah
alone was found worthy to be entrusted with
a knowledge of the true God, and of the
never dying principle of man, and him he
preserved through whom to hand down to
after ages these great Masonic truths.

But again, on the plains of Shinar man
rebelled, and but for the virtue of the Patri-

archs who were spared the wickedness
and moral degradation of the masses, Ma-
sonry would have been lost in the confusion
of tongues at the building of the tower of
Babel. Then it was that the people ran off
after the false gods and heroes of Mythol-
ogy, and although they knew not the true
God they retained a knowledge of the im-
mortality of the soul, and to that people,
and that dark age, when all worship, and all
belief was shrouded in mystery are we in-
debted for the inauguration of whatever of
mystery there may be in Masonry today.
Socrates that eminent heathen philosopher
by the dim light of nature and philosophy that
there was but one God, but in attempting to
teach the great Masonic truth to that be-
littled people he lost his life; warned by
his fate other sages who had received some
Masonic light from the Patriarchs, pro-
ceeded more cautiously, and established
those truly Masonic rites since known as
the Ancient or Heathen Mysteries, in which
by a series of imposing ceremonies they
taught in secret the doctrines of the one
ever living and true God in connection with
the immortality of the soul. But this was
not the only doctrine taught in secret by
the Ancient Mysteries. The Dionysian Mys-
teries, for instance, taught the mystic legend
of the murder of Bacchus by the Titans,
and in their ceremonies performed the tra-
gedy of his death and resurrection. This or-
der about 1000 years before Christ had an
organized Society of Architects to whom
was entrusted the building of all temples
and other sacred edifices, very similar to
the traveling Masons in the early history of
Europe. Charity was a distinguishing fea-
ture of this heathen order and in nearly every
respect except in a knowledge of the one
true God they resembled in their organization
and objects the Symbolic Masonry of modern
times.

The Essaians was another Order based
upon Charity; this was very circumspect
in the selection of its candidates, and par-
ticularly scrutinizing as to the moral char-
acter of applicants. We have the authority
of King Herod VI. for saying, that the
Greek philosopher Pythagoras received all
his early Masonic instructions from the Es-
saians. These more outlines of the origin
of Masonry are given as introductory to the
more tangible and authentic history of the
Order as it took better shape and more
permanent form, and I shall now proceed to
speak with more assurance of the Craft in
its better organization under the illumina-
ting influence of a superior civilization.

Solomon, King of Israel, was the first
Grand Master of Freemasonry, and to him
all Lodges were anciently dedicated, but in
later time, since the magnificent Temple
which he erected, by the aid of the Craft, to
the honor and glory of God, has been de-
stroyed by the enemies of Masonry and of
religion, and rebuilt by the faithful follow-
ers of the great and wise King in the ser-
vice of the same God, by whose assistance
through the instrumentality of the same
Craft the second Temple was made,
though not so spacious and magnificent as
the first, others who have shown in the
world's history with scarcely less of the true
graces of Masonic or religious wisdom and
fervor than Solomon himself, have been
justly held, in Masonic estimation, second
only to the illustrious son of David, as pa-
trons and exemplars of the Order,—of these,
the first was Zerubabel, one of the royal
race of David and Solomon, born at Baby-
lon during the captivity of his Jewish pa-
rents after the destruction of the first Tem-
ple. He, during the reign of Cyrus, re-
turned to Jerusalem with the sacred vessels, laid
the foundation of the second Temple, and
restored the observance of the rites of his
fathers.

To Zerubabel, then, the well informed
Mason looks back with not only a fraternal
but paternal affection, as one of the ancient
promoters of his profession, and one to
whom from the time of the building of the
second Temple until the coming of the
Messiah all Masonic Lodges were dedicated.

After the commencement of the Christian
Era and until the final destruction of the
Temple, by Titus, dedications were made to
St. John the Baptist, an eminent Christian
patron of Masonry.

At the close of the reign of Vespasian,
Freemasonry sank into decay on account of
the massacre of so many of their members
by Titus, and the want of a Grand Master
or head to patronize and encourage the
Art. In this desponding and unsettled con-
dition of Masonic affairs, a mass meeting of
the brethren was called to meet in the City
of Benjamin, and seven of the most en-
lightened craftsmen, were deputed to wait
upon Saint John the Evangelist, then Bishop
of Ephesus, requesting him to take the office
of Grand Master. Saint John the Evange-
list, though then upwards of ninety years of
age and in the active performance of the ar-
duous labors devolving upon him by reason
of his office of Bishop of Ephesus, undertook
the more arduous task of bringing order out
of chaos in the Masonic world, and how well
he succeeded let the flourishing condition
of the Order throughout the Globe answer
to-day. And it is to commemorate the birth
of that great man, to whom, and to his
brother in the Gospel and in Freemasonry,
Lodges are now dedicated, that we are here
met together, eighteen centuries after-
wards, giving proof, if any were wanting,
that a Mason's Charity and a Mason's recol-
lection of the truly good can never die.

Saint John the Evangelist, by his great
learning and superior knowledge of the mys-
teries of the Order, restored it to the same
position it had occupied under Saint John
the Baptist, who, without the erudition of
the Evangelist, had made up in zeal what
he lacked in knowledge; hence they are said
to have been parallels or equals, and in the
Lodges of all Christian countries since their
day, there have been two parallel lines
drawn,—one representing Saint John the
Baptist, the other, Saint John the Evange-
list; within these lines a circle, on the top
of which rests the Holy Scriptures, and an
individual brother who never allows him-
self to step without the boundary thus de-
scribed, but keeps within the teachings of
the Saints John and the Holy writings, upon
which he must necessarily touch in going
round the circle, is said to be free from all
the vices, snares and evils of life that so
readily beset those who have set up no bound-
ary line of right, or having set up such
boundary, observe not its limits.

As an object of our meeting tonight
evening is to celebrate the Anniversary of
the of the Patron Saints of Freemasonry, it
may be well for us to notice in connection
with his history and career, his brother
Saint, whose name and achievements
are so intimately connected.

Saint John the Baptist, the forerunner of
Jesus Christ, was the son of the Jewish
Priest Zacharias and Elizabeth, and had
lived in our day would have been called in
the religious world, a revivalist on ac-
count of the great power and zeal with
which he preached the new Gospel, and
tradition informs us that he was no less
zealous in the propagation of Freemasonry
than in religion—which have ever been
hand-in-hand, and co-workers together for
the well being of humanity.

But to return to the subject of the Anni-
versary we celebrate: Saint John the Evange-
list was also an Apostle of the new Gos-
pel, born in Bethsaida in Galilee. In his
early life he is represented as having been
proud, haughty, intolerant and bigoted in
his religious views, but becoming softened
by age and contact with the more en-
lightened scholars of his time, with whom he
chiefly associated, he became the very em-
bodiment of love, reverence and submission,
and was indeed endowed with all the Chris-
tian graces and scholarly attainments then
known or enjoyed on earth. As an evi-
dence of his literary ability, we need but
point to the New Testament Scriptures,
where we find a book or Gospel written by
Saint John the Evangelist, that should be
sacred to every Mason, for in it are pre-
sented love, charity, and in fact, every virtue
which it becomes a Mason to observe. Gad-
lieke, an able Masonic writer, well observes,
that "a Freemason ought never to forget
that he has laid his hand on the Gospel of
Saint John, so should he never cease to love
his brethren according to the doctrine of
love contained in that Sacred Book."

The Saint John whose memory we com-
memorate to-day, and a faint outline of
whose history I have attempted to trace,
died at a very old age after having preached
the gospel through Asia Minor and at Eph-
esus during a longer period than is usually
allotted to the life time of a man, and was
finally translated from this imperfect to
that all-perfect Lodge, that house not made
with hands eternal in the heavens where the
Supreme Grand Master of the universe pre-
sides.

Having thus followed the fortunes of
Masonry hasty, from the earliest time to
the period in which our patron Saint whose
natal day is the 27th of December, lived,
labored and died, I shall not worry you
with a historical account of the transmission
of the order down through the dark ages,
and its final resurrection and re-establish-
ment at York in England, and Kilwinning
in Scotland, nor enter into a tedious explana-
tion of the distinctive features of the
York rite, and Scotch rite as they differed
in some minor particulars, as established un-
der different auspices at York and Kilwinning,
 suffice it to say that the rite under which we
work is that established at York, and is be-
lieved to be as nearly in exact accordance
with the symbolic Masonry practiced under
the Mastership of King Solomon assisted
by Hyram, King of Tyre as in the lapse of
ages it could be preserved and transmitted
to our day.

But notwithstanding Masonry has sur-
vived the ruthless hand of ages, it has not
been exempt from persecutions. Even dur-
ing the lifetime of Solomon the great king,
the profane or uninitiated Jews, became
jealous of his intimacy with Hiram of Tyre
and other distinguished gentiles, with whom
through the mystic tie of Masonry he had
social intercourse, and scarcely was he cold
in his grave before a clamor was raised, for
tearing down the Masonic edifice and re-
moving all Masonic emblems from the Tem-
ple, and all idolatrous and wicked devices, for
he had said they through these innovations of
the evil one the uncircumcised heathen is
permitted to worship in the Temple of the
living God.

These people knew not that Masonry is
above all creeds, and bound to no pent up
dogmas of church doctrines in its worship,
but is broad enough in its principles to em-
brace within its folds members of every re-
ligious faith, so that they came up to that
Masonic standard of enlightenment that re-
quires a knowledge of the ever living God
and a belief in the immortality of the soul.
After Solomon had been gathered to his
fathers a cruel war against the Masons was
inaugurated that resulted in the extermina-
tion of the Sidonian architects.

Then coming down from antiquity to
more enlightened times after Christianity
had shed its elevating rays over man-
kind for centuries, and after the Bishops
of the Christian Church had been the
chief patrons and promoters of Masonry
for nearly sixteen hundred years we find
a new doctrine introduced into the
church, that of the confessional, or sacrifice
of penance, and as masonry being practiced
in secret was supposed to be inconsistent
with the requirements of the confessors there
came like a clap of thunder from a clear
sky, the celebrated bull of Pope Clement the
12th commanding all Bishops of the Church
of Rome to inflict on all Freemasons the
penalties which they deserve as persons
strongly suspected of heresy. This bull was
formulated in 1763 and the following year
explained by the same Pontiff, in an edict,
to mean that no person shall dare to assem-
ble at any lodge of said society nor be pre-
sent at any of their meetings under pain of
death and confiscation of goods, said pen-
alty to be without pardon. Pope Benedict
the 14th, renewed the bull of Clement in
1761 and commanded its enforcement with
proclamation, and notwithstanding many
persecutions under it in Italy, Spain, Portu-
gal and elsewhere, Freemasonry still sur-
vives, and in the exercise of that charity
which distinguishes it from other forms of
worship, is willing to forgive the bigotry of
the church and feels as kindly towards those
who through ignorance persecute it, as
thought it had ever been the subject of
kindness.

Coming on down nearly to our own time;
and in our own country, under a pretext of
Masonic favoritism and intolerance a secu-
lar party rose up in the United States ac-
cusing the brethren of all manner of atrocious
conduct, even murder itself, but conscious of
the rectitude of their own conduct and sus-
tained by the noble principles of charity,
the greatest of Masonic virtues, the breth-
ren have outlived these accusations and at
this moment are stronger in numbers and
more determined in character than ever be-
fore.

But recovering from this secular attack
Freemasonry was not yet secure against op-
position, and on the 25th day of September,
1865, only eleven years ago, the thunders of

the volcano were again let loose, and the
present reigning Pope Pius IX.—Pope Pius
the 9th—published a Papal Allocution to
his venerable brethren, holding at Freema-
sony the most dreadful accusations, pro-
nouncing it monstrous, impious and crim-
inally full of snares and frauds,—a dark So-
ciety, the enemy of the church and of God,
dangerous to the society of Kingdoms, in-
famous with a burning hatred against re-
ligious authority, etc., etc. Masonry, not-
withstanding all services and has taken no
more heed nor exhibited any more feeling
towards the author of this papal and
pestiferous accusation than had it emanated
from a fraternal child instead of an impen-
sable man who was at what he neither can
understand nor can control.

To one acquainted with the exoteric as
well as esoteric teachings of Masonry, the op-
position of religionists is unaccountable,
except upon the theory of a greater amount
of bigotry than piety in the churches from
which the opposition proceeds, for although
Masonry is not strictly a religious institu-
tion, in a dogmatical sense, it is neverthe-
less so interwoven with religion as to lay
us under obligations to pay that rational
homage to the Deity which at once consti-
tutes our duty and happiness. It leads the
contemplative mind to view with reverence
and admiration the glorious works of crea-
tion, and inspires him with the most ex-
alted ideas of the perfection of his divine
creator.

The Masonic idea of religion is absolute
everlasting and unchanging, that religion is
not the exclusive property of any one sect
or creed, that it consists in reverence and
humility before the awful ideas of eternity,
and in the performance of good works,—in
visiting the sick, the widow, and the father-
less in their afflictions, in doing as we would
be done by and in according to each indi-
vidual brother the privilege of subscribing
to whatever dogma of the creeds may seem
to him true, provided such dogma be based
upon the one great central idea of the exist-
ence of the one all governing and ever liv-
ing God and the immortality of the soul.
And whatever may be the action of the
Catholic world, and though some of the
Presbyterian Congregationalist and United
Brethren Societies in the United States have
taken occasion to enter their protest and de-
claim against it, and all other secret associa-
tions, and are backed up in their attacks by
a few unscrupulous politicians in some of the
States, who would fain create another anti-
Masonic war in order to become prominent
leaders of one or another of the fac-
tions that must necessarily grow out of such
war, Freemasonry grows steadily on in the
fulfillment of its benevolent mission, and
when warred upon makes no war in return.
Freemasonry interferes not with the religion
of the Churches, nor with the political
opinions of parties. Its duty lies in another
direction its path is plain and if the brethren
but walk therein, neither the bulls of the
Pope, issued from the secret consistory of the
vatican in the interest of a secret confes-
sional against secret societies, the impotent
threats of politicians nor the rapid declama-
tions of over zealous protestant enthu-
siasts can stay their progress or cripple their
influence. While Masonry has ever been
unostentatious and retiring in the perform-
ance of good works, and never boastful of
its benevolence, I venture the assertion,
were the records searched, that more real
charities have been bestowed upon the poor
needy by our Order alone than by all
the persecutors of Masonry combined.

We have not erected so many costly tem-
ples nor sent so many teachers to foreign
countries with a flourish of trumpets to
sound our peculiar faith in the ears of the
unappreciative heathen as the sectarians
have done, but at the bedside of pain, and
in the hovels of poverty and want, wherever
it is to be found a wounded heart at home
and in our midst, watching by the wasted
form and furnishing needful comforts to the
poor, these speaking words of cheer to the
lonely spirit and administering relief to the
afflicted are Masons to be found.

But while I speak thus of the Order as an
institution, let me not be understood as as-
cribing to every one who bears the name of
Mason a full share of the virtues and graces
that adorn the true Masonic life. There
are in our Order, as in all human establish-
ments, those who seek its benefits for sinister
motives, and by false pretenses obtain
admission despite all circumspection. For
the conduct of these the Order should not
be held responsible any more than the
Church should be condemned for adminis-
tering the consolations of religion to hypo-
crites. I know that, from our exoteric teach-
ings, the world is astonished at the conduct
of Masons as compared with their profes-
sions, but as I before remarked, it is the in-
dividual and not the Order that should be
held responsible for his conduct when
abroad in the world; for instance, the very
first lesson we are taught in Masonry en-
joins upon us obedience to the moral law,
and especially charges us never to mention
the name of the Deity we profess to adore,
except it be with that reverential awe that
is due from the creature to the Creator, and
yet we find those who have promised in the
most solemn manner to obey these charges,
violating them openly by the habitual pro-
fanation of that sacred name. Such breth-
ren are, to say the least, false to their obli-
gations, and to that extent do bring the
Order into disrepute. I mention this
evil only because it is so easily avoided, and
holds out no temptation for its commission
except a wanton disregard of our solemn
Masonic obligations, and an apparent con-
tradiction of our oft repeated professions of
a belief in and adoration of the ever living
God, and the immortality of the Soul.

A want of fortitude, prudence, temperance
and justice, or either of these cardinal vir-
tues, may arise from some mental or physi-
cal defect in our natures, but for the pro-
fane swearer there can be no excuse except
wanton wickedness and a gross and vulgar
nature.

Let us all to-day resolve henceforth to
live more in accordance with our Masonic
professions, and imitate and illustrate in
our lives, feebly though it may be, the vir-
tues of that great and good man whose
birth and services to the cause of Masonry
and to humanity we are attempting to com-
memorate.

I have done with what I have to say of
the origin, history and mission of Masonry,
but seeing as I do, before me, so many of
the fairer and better portion of creation,
who have honored us with their presence
this evening, I cannot take my seat without
attempting to answer the objection so often

made, that they are ungallantly debarr'd
from participation in our mysteries. The
reasons for this exclusiveness are so various
that it would be more tedious than edifying
to recount them here; but the chief one is,
that as Masonry is unchanging and un-
changeable in its organization, and as it
is based upon the organization of the work-
men who wrought at the building of King
Solomon's Temple, none of whom were fe-
males, it follows that their admission into
the Order would be an anomaly and incon-
sistent with our professions. But let me
assure them that we love and cherish them
none the less, in the language of an able
Masonic writer, "The wife, the mother, the
sister, the daughter, and the widow of a
Mason exercise a peculiar claim upon each
Mason's heart and affections. And while
we know that woman's smile, like the mild
beams of an April sun, reflects a brighter
splendor on the light of prosperity, and
warms with grateful glow the chilliness of
adversity, we regret, not the less deeply be-
cause unavailing, that no ray of that sun
can illumine the secret recesses of our Lodge
and call the weary workmen from labor to
refreshment."

Proposals for Subsistence Stores.

HEADQUARTERS DEPARTMENT OF ARIZONA.

OFFICE CHIEF COMMISSARY OF SUBSISTENCE.

PRESCOTT, A. T., December 15, 1876.

SEALED PROPOSALS, in triplicate, will be received
at this office until 12 o'clock M., Saturday, February 3,
1877, for furnishing all the Bacon, Flour, Beans, Corn
Meal and Hominy required at the different posts in the
Department of Arizona, (except Bacon at Camp Apache)
and also the Pork required at Fort Yuma and Camp
Moave, during the year commencing July 1st, 1877, and
ending June 30th, 1878, or such less time as the Commis-
sary General of Subsistence may direct. Until the same
time, separate proposals for the same articles will be re-
ceived at the office of the A. C. S. of each of the posts them-
selves, and the proposals opened at this office, and the same
decided upon until the bids received and opened at the
different posts are received in due course of mail.

The following amounts are approximate. The contrac-
tor will be required to furnish all required articles
or less.

Posts.	Pork pounds.	Bacon pounds.	Flour pounds.	Beans lbs.
Camp Apache.	100,000	11,000
Camp Bowie.	15,000	4,000
Camp Grant.	30,000	12,000
Camp Lowell.	20,000	7,000
Camp McDowell.	15,000	5,000
Camp Mohave.	5,000	2,000
Camp Thomas, new.	17,000	4,000
Old Camp Goodwin.	25,000	10,000
Camp Verde.	25,000	10,000
Fort Whipple.	25,000	10,000
Fort Yuma.	10,000	6,000

For information as to the amount of Corn Meal, Beans and Hominy required, assistance is invited to the "Instructions to Bidders."

Due notice is to be given by the Post Commissary to contractors, of the amounts required, and time of sale of any.

Proposals may state the amount for each post, or a separate proposal will be considered for the whole or part of any article for any post in order that settlers in the vicinity may have an opportunity of offering such small amounts of any article required that they may raise. The articles to be supplied under any contract made in pursuance of this advertisement must be the products of Arizona or the adjacent countries.

Samples of the Flour, Corn Meal, Beans and Hominy, to be furnished as early as practicable with the bidder's name and contents plainly marked thereon.

Proposals must be accompanied by a proper guarantee signed by two responsible persons, that within ten days after notification of the award of the contract, contract shall be entered into. A good and sufficient bond will